

IS IT PERMISSIBLE TO JOIN THE MILITARY?

ANSWERED BY:

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TRANSCRIBED LECTURE

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The Question

Next Question is what's the ruling on one willfully enlist in a Kafir military hostile to Muslims like the US military?

The Summarized Answer

The answer to that is:

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

“Give the Hypocrites the tidings of a painful torment that’s awaiting them”

(4:138)

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

Who are they?

“They are the ones who takes the disbelievers as Awliyaa (protectors/friends/helpers) over the believers and against the believers.”

(4:139)

Willfully volunteering to join militaries like the UK or the US is clear Riddah. Riddah means it is Kufr. It means Apostasy. It is volunteering to enlist in a military that is a Kafir military. And that is all that needs to be said. I don't really need to say a word beyond that. A Kafir military hostile to Muslims.

Take a recent example, the women we spoke about in prisons and in camps living with no rights, under torturous conditions. Who is really behind it? Who actually caused it? A military that started wars with Muslims every other day.

Not just Muslims. But who wants the blood of someone he has no right to kill when he meets Allaah Subuahanahu wa Ta'aala, even if he is not Muslim? Their wars are not our wars. They massacred their brothers in faith in the past and present. (In) Nagasaki, Hiroshima 250 thousand massacred in days with the consent of the UK. That is on their brothers in faith, so imagine what they would do to the Muslims.

Those who are emotional to the Falastini Cause they don't take this matter from an Aqeeda perspective. They take it from an emotional perspective. Whose continued ongoing nonstop support is the backbone of the Zionist occupiers in Falastin who are killing your brothers and sisters and children? It will be quiet embarrassing if I had to detail the crimes of their military on the innocent Muslims globally. It would be an endless series. Their militaries are the most powerful, colonizing, conceding, arrogant, defiant terrorist organizations on the face of the earth today and possibly of all times. Their wrath is focused on Islam and Muslims, and it knows no bounds.

Any Muslim who merely thinks or considers enlisting in -if that thought comes to their minds to enlist in their ranks- they need to detoxify their beliefs and their hearts and minds with Tawheed.

Let me repeat it for generations to comes inshaa Allaah. Those who willfully volunteer and enlist in such organizations fall into Riddah. They are

Murtaddin. Meaning they are Apostates. Apostates means they exited the folds of Islam. If you see them in their propaganda pictures performing Salah in rows, or in videos calling Adhan, or with the Quran in their hands, or hanging on the door of the Ka'bah they are Murtaddin! They are Murtaddin even while they are circumambulating the Ka'bah and while kissing the Black-stone. Murtaddin even while their women show off in scarves.

Murtaddin means Apostates and that entails their spouses must do Faskh from them, otherwise they will be with them in Haraam. Their Muslims relatives can't inherit from them, and they can't inherit from their Muslim relatives. If they sacrifice, you can't eat from their sacrifice. If a Jew or Christian properly sacrifices, you can eat from that. But you can't eat from their (the apostate's) sacrifice. You can marry a Jew or Christian, but you cannot marry from them (the apostates). If they die, their carcasses shouldn't be washed or shrouded by the Muslims. Their carcasses shouldn't defile a pure Masjid. Janazah on them is not permissible. Burying them among the Muslims is not permissible. Dua for them after they die is not permissible. Dua for them while they are alive is only to guide them or to destroy them.

Keep in mind the terms of the question; "Willfully". The question is "willfully volunteering to enlist. That's essential when coming to a Hukum on this matter. If one is forced into the military, we would touch on this topic from a different angle. The Ulama of earlier centuries spoke on the ruling if Kuffar force Muslims to join the military or to harm Muslims, and I briefly touched on that in the Tawheed classes. We know the reality, the US is not drafting Muslims into their military, at least not yet.

The Basis of Kufr in This Matter.

The basis of Kufr in this matter is not from one angle. It is not one foundation. It is multiple bases. This matter is not intertwined in Kufr, it is entangled in Kufr. And I'm not even going to get into the Haraam issues. This issue is a prime example of 'Mudaharatul Mushrikeen' of 'Tawalli'. 'Mudaharatul Mushrikeen' is backing, supporting, aiding, helping the Kuffar against or over the Muslims.

The young brother who asked this question -May Allaah Subhanahu wa Ta'aala reward him and bless him and his family- I'm confident by the will of Allaah, that he will do a superb job in answering this. Confident inshaa Allaah. Why? Because he was raised on my Tawheed classes. As young as he is, he was raised on my Tawheed classes. May Allaah grant him and his family Barakah and steadfastness on Tawheed.

I emphasized Walaa and Baraa in the Tawheed classes many times and before that, and after that, because falling in a nullifier of this nature is a repercussion of not knowing an essential concept of 'Laa ilaaha Illallaah, Muhammaduh Rasoolullaah' -which is referred to as Walaa and Baraa.

The Proofs on This Matter.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ

“O you who believe! Take not the Jews and the Christians as Auliya’ (friends, protectors, helpers), they are but Auliya’ of each other. And if any amongst you takes them (as Auliya’), then surely, he is one of them.” (5:51)

Ibn Hazm Rahimahullaah Ta’alaa said, “This verse is apparent as it indicates.” Meaning one who gives Walaa to the Kuffar is a Kafir. He said, “No two Muslims can dispute this.”

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ

أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ ۚ إِنْ كُنْتُمْ تَعْقِلُونَ

“O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidence, verses) if you understand.” (3:118)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

*“O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them”
(60:1)*

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ

“You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself.” (58:22)

Allaah Subhanahuwa Ta'aala said;

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ

“You see many of them taking the disbelievers as their Auliya’ (protectors and helpers). Evil indeed is that which their own selves have sent forward

before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.” (5:80)

In another verse;

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ

“Had they believed in Allaah and the Prophet Sallahlaahu Alaihi wa Sallam and what was revealed to him, they would not take the disbelievers as Awliya (as protectors, allies, helpers)” (5:80) aiding them over the Muslims.

Ibn Taymiyyah Rahimahullaah Ta’aala said, “This verse means you will not find a single heart, that has Iman, and taking the Kufr as Awliya in it.” It’s got to be on or the other. Either Iman in the heart or taking the Kuffar as Awliya.

We can mention tens upon tens if not hundreds of proofs on this matter. I mean, willfully volunteering and joining the military of the US and the UK, if that’s not among the peak of Mudaharah of the Mushrikeen, then what is it? That’s absolutely all that needs to be said about this matter. We should stop right here and that’s it.

Other Issues Entailed in this Matter.

(But) Let me take it a little bit further. The Mudaharah of the Kuffar in this matter entails many other issues in reality. It’s not only participating in an organization that harms Islam and massacres Muslims. As mighty as that is, there’s other mighty matters intertwined with it.

Killing the youngest of our infants or the worst sinning Muslim is mightier than destroying the Ka'bah. An infant or the worst Muslim who falls under the term Islam. Imagine the reaction of Muslims if the US or the UK military was to mobilize in order to destroy the Ka'bah. They have done what is worse than that thousands upon thousands of times. What I'm getting at is, the massacres, as mighty as they are, they are only a steppingstone to other mighty matters attached to them.

Like, colonizing, stabilizing Kufr in our countries, invading and influencing the rules and laws people go by. Its colonizing, its protecting, its upholding, its defending, stabilizing, spreading man-made Kufr constitutions. Participating with that is participating in making Kufr supreme. Like ruling by democracy or handing the lands over to the Rafidah to rule by Shirk and destroy the Muslims.

Ruling On The One Who Fights To Establish Fitnah And Kufr On This Earth.

And Allaah Subhanahu wa Ta'aala said;

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

“Fight until there is no more Fitnah.” (8:39)

Fitnah is Shirk. Until there is no Shirk.

وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

It means fight until the religion is for Allaah alone, completely, totally fully to Allah.

What's the ruling on one who fights to establish the exact opposite of what Allaah Subhaanahu wa Ta'aala ordered? Allaah said to fight until there is no fitnah, and this person contributes to massacres of the Muslims to establish fitnah and Kufr on this earth.

Someone who does that does he truly love and have Walaa to Allaah and His Messenger and the believers? Does he have Walaa to them? Does he establish Walaa to Allaah and Islam?

In Sahih Muslim; (wa man Qaatala tahta raayathin ummiyyah)

ومن قاتل تحت راية عُميية

"And whoever fights under a blind banner."

or (immiyyah)

عميية

'Ummiyyah' or 'Immiyyah' are both are linguistically proper,

(yaqlobu li asabatin ow yad'u i'laa asabatin ow yansuru asabatan faqutila, fa qitlatun jaahiliyyah)

يغضب لعصبة أو يدعوا إلى عصبة أو ينصر عصبة فقتل، فقتلة جاهلية

'Raayah Immiyyah'; 'Raayah' means banner, (so) whoever fights under a banner. 'Immiyyah' comes from blindness. (So) whoever fights for a blind

banner. 'Immiyyah' here means Dhalaalah. Whoever fights under an uncertain banner. Everything one fights for that is Dhalaalah is included in that term. A cause that's not clear, an unjust cause, one who fights for tribalism is included in that. If he is killed, what did the Messenger Sallahlaahu Alaihi wa Sallam say? "He died a death of Jahiliyyah" -wal 'iyaadhu billaah-

Imagine people participating and enlisting in massacring Muslims to establish Kufr on the earth. You see how deranged the thinking has become? The Muslim only gives his life to raise the word of Allaah supreme. That is when the life becomes cheap. To honor the Din of Allaah, and to protect what Allaah Subhanahu wa Ta'aala ordered that it be protected.

Those Who Join While Claiming Islam.

Willfully volunteering and joining such military is Kufr even if they claim to love Islam. Even though those who enlist, they enlist in believing and loving the cause -the military and the cause-. Let's say for example they say we are doing it for Duniyah purposes, we are doing it for the GI bill, for the college tuition, to get in shape, for medical care, to travel around the globe, for the salary. This person is still a Murtad.

Fatawa On This Matter.

Imam Abdul Latheef ibn Adur Rahman aal Ash Shaykh

Imam Abdul Latheef ibn Adur Rahman aal Ash Shaykh Rahimahullaah Ta'aala said, "Someone may aid Shirk, and love Tawheed" listen to this, "he may hate Shirk, love Tawheed, but the defect will come to him," How? "In not having Baraa-disavowing- the people of Shirk, and not having Walaa to the people of Tawheed. With that he follows his desires and enters into Shirk, destroying his Din. And with that he leaves the layers of Tawheed." Why? He said, "because he has no Walaa and Baraa" and he said, "that's taken from the word of the Shahadah".

As I've always said, the biggest proof on Walaa and Baraa is the Shahadah one takes.

Abdul Latheef ibn Adur Rahman aal Ash Shaykh Rahimahullaah Ta'aala also summarized a fatwa of Ibn Taymiyyah Rahimahullaah Ta'aala on this matter. Because the Fatawa on this are many. Abdul Latheef ibn Adur Rahman aal Ash Shaykh mentioned, that Ibn Taymiyyah said, (man jamaza ilaa mua'skarih-tatar, wa lahiga bihim, irtadd, wa halla damuhu wa maaluhu)

من جمر إلى معسكر التتار ولحق بهم ارتد وحل دمه وماله

'Man jamaza'; 'Jamaza' is a term that means to go to, to flee to, to side with. It's mentioned in the hadith of Maaiz Radiyallaahu Anhu, who confessed Zina

to the Prophet Sallallaahu Alaihi wa Sallam and the Prophet Sallallaahu Alaihi wa Sallam ordered that he be stoned.

In Sahih Muslim; (falammaa adhlaqat-hul hijaarathu haraba),

فلما أذلقته الحجارة هرب

in Sahih Bukhari (falammaa adhlaqat-hul hijaarathu jamaza).

فلما أذلقته الحجارة جمر

The term in Sahih Muslim says 'Maaiz fled'. 'Jamaza' was used in the narration of Bukhari. So that means 'Jamaza' means fled. Linguistically that's what it means; fled or goes to.

So he is saying whoever flees and goes to the Tatar and joins their military is a Murtad, an apostate.

And the wording of Imam Abdul Lateef Rahimahullaah Ta'aala quoting Ibn Taymiyyah, I was never able to find that in the original works of Ibn Taymiyyah. And I believe what he was trying to do was to summarize - correctly summarizing- the opinion of Ibn Taymiyyah overall on this matter. And he has own fatawa as well.

Imam Abdul Latheef ibn Adur Rahman aal Ash Shaykh he is the grandson of Imam Muhammad bin Abdul Wahhaab. He was born actually around 220 years ago.

Abdul Latheef aal Ash Shaykh said, “One willingly, by choice, goes to fight with the Kuffar against the Muslims, and aids them with himself or his wealth, then there is no doubt that he a Kafir.”

Ibn Baz

Ibn Baz in his Fatawa said, “The Muslim scholars have an Ijma’-consensus, they agree- whosoever aids, supports the Kuffar against the Muslims and helps them in anyway, he is a Kafir just as they Kuffar.”

Shaykh of the Azhar Abdul Majeed Saleem

Al Azhar, when it wasn't as bad as it is today, in 1947 when the Shaykh of the Azhar was Abdul Majeed Saleem, he said, “One who aids the enemies of Islam is not among the people of Iman and he has left his religion with that.” And he said that, “Muslims are free from such people.”

Imam Ahmad

Imam Ahmad was asked about women during the time of Baabak al Khurrami. Baabak al Khurrami was a man who fought the Abbasi Khilafa. In Al Jami' li Uloom Imam Ahmad and Al Furu' and As Sunnah lil Khallaal, they said Imam Ahmad was asked about the women kidnapped by this individual

Baabak al Khurrami, he was a Majoosi. He fought the Abbasi Khilafa for nearly 20 years and he gained massive amounts of followers. And he killed and enslaved a lot of Muslims. Until he was finally defeated and killed by Al Mu'tasim. He enslaved Muslim women during his time. The question to Imam Ahmad was about the children of the women who were raped and taken by him, what's the ruling about the children. He said that the children follow their mother, they are Muslim like their mother. Because Al Khurrami's attacks on the Abbasi Khilafa lasted nearly 20 years, those children grew up amongst his people and probably grew up to fight the Muslims. You know that from the question because Imam Ahmad was asked a follow up question. It said, what if that son joins the military of Al Khurrami and fights us and fights the Muslims. Imam Ahmad said, "he is a Murtad", he is an apostate, he is an infidel.

Ibn Hazm

Ibn Hazm in Al Muhalla was talking about the categories of people who live among the Kuffar and the rulings pertaining to each one of them. And he even mentioned the story of Az Zuhuri. Az Zuhuri vowed and planned during the time of Hisham bin Abdul Malik that he will leave to the land of the Romans, because the successor of Hisham was Al Waleed bin Yazeed. He had vowed that if he gains power and he is able to, he is going to kill Az Zuhuri. (So) Az Zuhuri said I'm going to go to the lands of the Romans. Ibn Hazm said -when he was talking about the categories of those who live

among the Kuffar- he said, "Something like that would be excused." That applies to some, some, not many who live in the lands of the Kuffar today.

And the reason I mentioned that is to show the context the Ulama were speaking in. They were speaking on the ruling pertaining to those who live in the lands of the Kuffar.

What am I trying to get at? That is a response to those who do Qiyas of the Mas-alah of the issue of enlisting in the military on the Mas-alah of living among the Kuffar. That's quite a deceptive Qiyas, not just invalid.

Ibn Hazm the same one who excused people like Az Zuhuri said about the military, (fa in kaana hunaaka muhaariban lil muslimena mu'eenan lil kuffaari bi khidmatin ow kitabatin fa huwa kafir).

فإن كان هناك محارباً للمسلمين معيناً للكفار بخدمة أو كتابة، فهو كافر

"Whoever lives among the Kuffar and fights the Muslims and aids them in any service, even if it's merely writing for them -which is to support them against the Muslims- then he is a Kafir."

He also said, whoever lives among the Kuffar, and by choice fights the Muslims, he is a full and complete Murtad, with the complete full rules of a Murtad applicable to him. (Man lahiga bi dhaaril kufri mukhtaaran muhaariban man yaleehi minal muslimeen, fahuwa bi haazal fi'li murtaddun, lahu ah'kaamul murtaddeena kulluhaa)

من لحق بدار الكفر مختاراً محارباً من يليه من المسلمين، فهو بهذا الفعل مرتد، له أحكام المرتدين كلها

The Riddah of Taking 'The Military Oath of Enlistment'

Mudhahara and what it entails is just one of the basis of their Riddah. Take another ground for their Riddah, every person who joins the military must swear in by repeating the 'Military oath of enlistment'.

They solemnly swear and affirm to support and defend the constitution of the United States against all its enemies. To join the military, you have to solemnly swear and affirm that you will bear true faith and allegiance to the constitution of the United States against all its enemies. Bear true faith and allegiance to the constitution of the United States. Bear true faith and allegiance against all the enemies of the United States. You can go ask the children of Afghanistan, Suriyah and Yemen who are the enemies of the United States, and Falastin as well, and elsewhere.

They have to solemnly swear to abide by the orders of the president of the United States. And the orders of the officers over them. And according to the rules and regulations of the uniform code of the military justice. The UK and other nations have similar oaths.

Give me a complete full sentence in that oath that is not Kufr. And if you don't think it is Kufr you better sprint to the Tawheed classes.

I will fully admit, a person who gave that oath has fulfilled the concept of Walaa and Baraa, fully and completely. Walaa and Baraa to the United States. Walaa and Baraa to its constitution, to its leaders, to their military superiors, to their cause. Not to Allaah and His Messenger and the

believers. Whoever willingly gave that oath has entered the gates of Kufr and Riddah.

Muslims affirm to support the Quran and Sunnah against its enemies. They bear true faith and allegiance to 'Laa ilaaha illahllaah, Muhammaduh Rasoolullaah', to the Quran, to the Sunnah and to the teachings of the Messenger Sallahllaahu Alaihi wa Sallam. And to be loyal to Allaah and to the to the Messenger and to the believers.

A person enlisting goes willingly, full choice of his, to give an oath in statements of Kufr. They give their allegiance of Kufr to accept and abide and agree to man-made laws.

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ

"Do they then seek the judgement of (the days of) Ignorance?" (5:50)

No duress, no torture, no force. They are not even pressured into this oath. Freely, willingly walking into the gates of Kufr to utter Kufr. What Islam is left for one willingly, freely volunteers to accept Tahaakum to the Kuffar Tawageet rules and regulations, whether it's the uniform code of the military justice or the constitution to abide by what the president says and to give allegiance to that.

The Riddah of Loving These Militaries

That takes me to another issue. The Murtaddin who joins in these institutions, join it because they love it. You don't volunteer and offer and risk your life to something you don't love. There is no military that can function witho its soldiers giving them their full love and Walaa. Rules are not based on a few exceptions. They proudly display their love and Walaa decades after leaving it, on their license plates, on their stickers, on their cars, on their flags, on their houses, the parades celebrating their services, they are bolstering and bragging about it.

The Messenger Sallahllaahu Alaihi wa Sallam said, (Al mar-u yuhsharu Ma' man ahabba).

المرء يحشر مع من أحب

"A man will be assembled with the ones whom he loved."

Allaah Subhanahu wa Ta'aala said,

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ

On the judgement day the people will be in groups assembled together.
"Assemble those who did wrong with their companions!" (37:22)

Umar Radiyallaahu Anhu said, "The people of Riba will be together on Yawmul Qiyaamah. The People of Zina will be together. The people of alcohol will be assembled together."

Following in that pattern, those giving allegiance, willfully volunteering to such institutions that are hostile to Islam and Muslims, knowing what it entails, they will be assembled together with their companions. Who would want to be assembled with mass murderers, who fight Islam and Muslims?

There is plenty of jobs elsewhere in the west, a trash collector, a garbage man or a gas jockey is by far a more noble job than a seven star general in such militaries. A coal miner, a bathroom attendant preserving his Tawheed, is more of a noble job than a major general in that institution.

They join the military because they love it. They love their fellow Kafir soldiers who are fighting Muslims. They risk their lives for it. They love the man-made constitution they are fighting for and they love to live under it's darkness, and under the darkness of democracy. So they are willing to put their lives at stake for it and to protect it.

(Al mar-u ma' man ahabba)

المرء مع من أحب

in Sahih Bukhari and Muslim.

In another narration, (Anta ma' man ahabta)

أنت مع من أحببت

A man is with whom he loves. "You will be with whom you love."

I have a student whom Allaah Subhanahu wa Ta'aala guided - Alhamdhulillaah-. He told me once, "they instill so much love for those institutions when you're in them" he said, "I will give you one example," he said, "when we finish basic training, they play the official song" -he was in the Navy so I think he said "The Anchors Away" as he said, if I'm not mistaken- he said, "we used to fall down to our knees in tears, due to the enormous love, dedication and loyalty, that was instilled in us." He said, "Even years and years after that, I would cry in love for that military unit, when I would hear that song."

I read a Murtad online responding to Trump's statements about Muslims in the west. He (the Murtad) said, "it doesn't really matter what faith you are; we are all marines first." Words of clear Kufr. We say Tawheed is first, they say marines are first.

هَلْ يَسْتَوِيَانِ مَثَلًا ؕ أَفَلَا تَذَكَّرُونَ

"Are they equal when compared? Will you not then take heed?" (11:24)

Any military of any country cannot exist without its soldiers giving them the summit peak of their Walaa. Without that, one would not be willing to give his life for them.

When I graduated from high school here, I immediately went to Madinah to study. Some of the Rafidah classmates with me, joined the military. A year and half after that, the first Gulf War broke out. Years after that I ran into one of my junior high or high school classmates. And he told me he was in

the Air-force. I said were you deployed to Al Jazeera, where the planes took off to kill Muslims? He said, yeah, he did. I said, how did you have the heart to actually drop bombs like that? We walk around ant colonies in our yard, to avoid stepping on ants, and you drop bombs on innocent children and Muslims who say 'Laa Ilaaha Illahllaah'?. They had brainwashed him beyond what one can imagine. By Allaah! he said, "I actually enjoyed it".

An Invalid and Deceptive Qiyas; The Qiyas of Shaytan.

Other issues, I mentioned Ibn Hazm's statement and his ruling, his fatwa on joining the military. I mentioned the context of the statement. He mentioned the ruling on joining the military of the Kuffar while talking about the ruling of those living among the Kuffar. And likewise, when Imam Ahmad was asked about women forcibly taken by the Kuffar, who were raped, he said the child follows the mother in her Islam. He is Muslim like the mother. He said but if the child grows up and joins the military, he is a Kafir.

I reiterate the context they were mentioned in, to highlight a point. Some take the ruling -as I said- of a Mas-alah and apply to another Mas-alah, doing invalid Qiyas or deceptive Qiyas. Some do Qiyas of joining the military, on the issue of living among the Kuffar. There's other things they do Qiyas on.

Issuing Fatwa is not a fruit cocktail or mixing salad. Issuing Fatwa is not reclining back with ignorance, speaking about matters like this. Randomly choosing any Mas-alah that has a Hukm and then comparing another to it,

without any scholarly explanation, for the first or the latter. (Like saying) “Your living among the Kuffar so you know, joining them is very similar”. Or other matters.

Living among the Kuffar has its rules regulations and conditions. Ibn Hazm has -as I said- mentioned it. Ibn Qudamah mentioned it in Al Mughni. Al Qurtubi talked about it. Al Alusi, Ibn Kathir. It’s been spoken about, and there’s verses and Ahadith on it. I’ve spoken about it many times. It has its conditions and rulings. Other matters one is forced to do while he is under duress has its own rulings. They have their limitations and conditions. This matter itself, if one word was different in this Mas-alah, the entire answer would be touched upon from a different angle -as I stated-.

You don’t even do Qiyas or use your intellect to compare one drafted, with one volunteering. Let alone the issue of living among the Kuffar. Doing Qiyas of willfully joining the military, based on the Mas-alah of living in the lands of the Kuffar, is an ideal example of ‘Qiyas Ma’al Fa’il’; invalid Qiyas, but in this matter it’s actually deceptive Qiyas.

In-fact it’s the Qiyas of the shaytan. The first one to do invalid Qiyas, in opposition to the direct orders of Allaah, was the shaytan. And his destiny because of that was;

فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا

"(O Iblīs) get down from this (Paradise), it is not for you to be arrogant here." (7:13)

أَسْجُدْ لِمَنْ خَلَقْتَ طِينًا

“Shall I prostrate to someone You created from clay?” (17:61)

His Qiyas was, ‘I am from fire, he is from clay, so that makes me better than Adam, and I don’t have to make sujud.

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

"I am better than him (Adam), You created me from fire, and him You created from clay." (7:12)

He exempted himself from the broad order to prostrate, by Qiyas. False Qiyas and intellect and emotion that oppose the clear orders is a recipe for the disaster of one’s Din.

Ibn Sirin said, “the sun and moon were not even worshipped except by the usage of Qiyas.”

Ibn Abbas said, “Iblis should have accepted the orders of Allaah instead of doing his own Qiyas. He disobeyed Allaah Subhanahu wa Ta’aala, he did Qiyas, and he became a disbeliever due to that wrongful Qiyas.” He said, “Who does wrongful Qiyas has is an associate of Iblis.”

Al Hassan, Ibn Sirin, Ibn Abbas, Ibn Abdil Barr, As Sha’bi, Masrooq and others warned of wrongful Qiyas. The rules of Allaah Subhanahu wa Ta’aala are clear. And once there’s orders from Allaah, Quran and Sunnah on a matter, we don’t care about your intellect or the Qiyas that you bring.

Ruling On Joining the So-Called “Non-Combatant Positions”

There's combat positions and non-combatant positions. Not everyone is pulling the trigger. Not everyone is in a plane dropping bombs on the heads of the Muslims. They have other jobs. They have criminal investigators, they have divers, they need technicians, they need engineers, they have therapists, they have intelligence people, they have computer programmers. It's not permissible to join even in those positions under the umbrella of a Kafir military hostile to Muslims. All those positions are in direct support of an institution hostile and at war with Islam and Muslims. And before they got into that position, they entered the gates of Riddah with their oath. A soldier can't pull the trigger nor drop a missile without the direct support of those other positions. The other so called “non combatant positions”.

Do you know how many “non combatant positions” are needed to send off a drone to kill the children of Yemen? With technology and the way the wars are run today, some of those “non combatant positions” are more essential, more harmful, than the trigger-man. The military does not create positions for fun and leisure, or because they have a big budget to donate salaries.

Who Are The Direct Oppressors And Who Are The Ones Who Aid The Oppressors

(Fa in kaana muhaariban lil Muslimeena, Mu'eenan lil kuffaari bi khidmatin ow kitabatin, fa huwa kafir); Ibn Hazm's Fatwa.

فإن كان محارباً للمسلمين معينا للكفار بخدمة أو كتابة، فهو كافر

Even if he merely writes for them in support of what they do against the Muslims, then he is a Kafir. (Ow kitabatin) Just a mere writer for them or writing for them.

Ibn Taymiyyah said, “if one sharpens the pencil, or washes the clothes of an oppressor he is among those who aid the oppressor.

In Idhah Turuqul Istiqamah -which is a book written by the same author that wrote the Fiqh book we've been learning from-, he mentioned, or he narrated that a man asked Imam Ahmad Rahimahullaah Ta'aala, he said to Imam Ahmad, “Am I considered among those who aid the oppressors?” Imam Ahmad, he said, “What's your position?”. He said (khayyaatuhum) “I'm a tailor for them.” He (Imam Ahmad) said, “You're not assisting the oppressor. You're the direct oppressor himself.”

Other Ulama mentioned the same identical question and same answer but attributed the story to Sufyan At Thawri or Ibn Al Mubarak.

Being a tailor, sewing and stitching their clothes is a direct oppressor, direct participant. They said, who aids them is the level under that. Who is he? The one who sells them the strings and the needles.

In Sayyid al Khatir, that's written by Ibn Al Jawzi, he mentioned that when Imam Ahmad was in prison, a guard asked him, “Am i among those who aid and assist the oppressors?” He (the guard) doesn't make decisions, he opens the gates and closes them, he cleans the prison and he bring food for the inmates. Imam Ahmad said, “No, you're not among those who aid the

oppressors. You're directly involved. You're the oppressor. He Imam Ahmad said, "Whoever aids you, then he is among those who assists and aids the oppressors."

Al Asbahani mentioned that, and he said, "Imam Ahmad said to the guard, the ones who aid and assist the oppressors – and he's the guard (ie; the oppressor is the guard)- he is the one who cuts your hair, washes your clothes and cooks your meal and buys and trades and deals with you. You are a direct oppressor."

The Firawns of today and the Firawn of Egypt.

The jobs in the military are direct participants. In the Quran Allaah Subhanahu wa Ta'aala said about the Firawn -they are like the jobs that the military of Firawn took on-, He said about the military of Firawn;

إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ

"Indeed, Pharaoh and Hāmān and their soldiers were deliberate sinners"
(28:8)

Firawn, there was the Firawn of the old times, there's the Firawns of today. If the Firawns of today didn't explicitly say what the Firawn of the past said;

مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ

"I show you only that which I see (correct), and I guide you only to the path of right policy!" (40:29)

or

أَنَا رَبُّكُمْ الْأَعْلَى

"I am your lord, most high." (79:24)

their actions and missiles and drones spoke it. Firawn of the past was the Firawn of Egypt. Firawns of today are global Firawns. Afghanistan, Yemen, Somal, Iraq, Suriyyah, Falastin and elsewhere. Allaah Subhanahu wa Ta'aala did not exempt the soldiers of Firawn. They are direct participants.

إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ

"Indeed, Pharaoh and Hāmān and their soldiers were deliberate sinners"
(28:8)

Firawn, Haman -the leaders- (wa junudahuma) and their troops, their hosts, they are all wrongdoers and sinners. He put them in the same Hukm.

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ

Firawn became arrogant alone by himself, and his troops they were arrogant without a right. (28:39)

وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَخْذَرُونَ

"and show Pharaoh and [his minister] Hāmān and their soldiers through them that which they had feared." (28:6)

Again Firawn and Haman, the leaders. That's all? The leaders alone? (Wa junudahuma) direct participants, the troops. If it wasn't for Firawn's military what could Firawn have done?

Tyrants and Tawageet, those Kuffar who are hostile against Muslims, they couldn't do nothing without their troops.

So someone will say "it's the leaders who are doing it, but it's not the troops, we feel bad for them"

وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

"Evil torment will encompass 'Aal Firawn'." (40:45)

'Aal' usually means the 'family of'. 'Aal Hassan' is the 'family of Hassan'. If his name is Hassan it's the 'family of Hassan'. (In this verse) This is not the family of Firawn. 'Aal' here is referring to his troops and followers. Because his wife was the woman I just mentioned recently in the talk about the sisters in prison. (She was) the believer that Allaah Subhanahu wa Ta'aala told us to follow her example.

There's a few other points that I wanted to clarify, but they are more geared towards Talabatul Ilm. We can mention the in detail elsewhere. I think we will stop here because of the time.